

## The Peace of Christ

HIS HOLINESS POPE PIUS XI

*The Sovereign Pontiff's address, replying to the greetings of the members of the Sacred College on Christmas Eve, 1930*

**B**LESSED be the Birthday of the Lord, which, while enriching with other sweet spiritual consolations all faithful souls, and all not deaf to the recurrent sounding of the seasons of God, brings to Us again this most desired hour heart to heart with you.

The desires of your hearts have found affectionate expression in that of the new Dean of the Sacred College of Cardinals, and We hasten to thank you for your fraternal and filial wishes, and for that precious gift of prayer which you have made on Our behalf, and which you promise to renew during this holy season and in the New Year which is about to open.

We would bring to you in turn (and not to you only) a wish which meets a universal desire, and which we may well call magnificent, since it comes, not from Us, but from Heaven, from the God of peace, who turns to this troubled and unquiet world; and We would bring a gift, too, (again not only to you), but one We hope may benefit many.

But before We present you with the wish and the gift, readily seconding the invitation made to Us by Your Eminences' interpreter, We would give a reminiscent glance at the many causes of consolation, as well as of grief and sorrow, with which the closing year is strewn. It is good to voice again with you, not only Our gratitude to the blessed God, but also the cry of Our grief which must be as well an expression of Our unshaken and unlimited trust in the help and the remedies with which, in His infinite mercy, He affords healing to both nations and individuals.

The hallowed and hallowing splendor of the centenary of St. Francis had hardly closed when there followed celebrations of the centenaries of St. Augustine, St. Emery, St. Anthony, the Miraculous Medal, and that of the Council of Ephesus, too, which is being prepared in laborious

silence; glorious renewals—almost resurrections—of magnificent figures and memorable facts from the past, marked by a reawakening of faith and Christian life near and far. We would also refer to the Eucharistic Congresses at Budapest, Carthage, and Loretto, which, with their magnificent expression of faith, piety, and holiness, make Us desire more earnestly those of Bari and Ireland, whose coming already begins to show with fair promise upon the horizon; and We would also accentuate those splendid stars, verily constellations, which the Divine Goodness has granted Us to add to the firmament of glorified sanctity.

For all these great and ineffable consolations, and for all the others which have accompanied them, and followed as their splendid fruits, We do not cease to give thanks to the infinite goodness of the Lord. We put in the first place among these fruits the marvelous perseverance and steady increase of laborious, generous zeal of the Faithful everywhere for the Missions, for Catholic Action, and for the works and institutions devoted to promote and elevate still more religious instruction and scientific culture: of sacred science and of all science, harmonized with the Faith; and all this despite the extraordinary difficulty of the times.

And here commences the sorrowful note; sorrowful, indeed, and such as history has never before recorded, perhaps because never before has the world seen what we see and experience—conditions of material and moral relations, public and private, individual and collective, which render inevitable the vastest and most distant repercussions of all the shocks occurring in divers countries and divers surroundings, political, social, financial, economic, and industrial.

This general financial and economic uneasiness, which has affected so painfully the very structure of the richest and most powerful States and peoples, has afflicted the smaller and humbler families more grievously still. The widespread unemployment which takes work and bread from so many workers and their families, reveals more vividly the need of a better social and international order, inspired by greater justice and Christian charity. This, without overthrowing the order established by Divine Providence, would make possible and effective, between divers classes and peoples, a fraternal collaboration useful

to all, instead of strife and hard, unchecked competition, injurious to all alike, which in a time not far distant must end disastrously. Blessed be all attempts to alleviate the great suffering of the present and prepare for a better future!

We feel that the vague fears with which so many regard the future, as if they saw threatening clouds upon more than one section of the horizon, appear to Us excessive, and We hasten to say so. The clouds, We hope, are not all harbingers of tempest, although they disturb and disquiet many souls. We say "not all," because great and devastating tempests are prepared for by a propaganda destructive of all order, and hostile to all religion; by the widespread evil customs, a disastrous ideology, a deplorable weakness and a more deplorable apathy; while the over-eager rush after material interests precludes a whole-hearted fight against these evils, and even favors their growth.

To all these woes one must add the many mining and maritime disasters almost everywhere, the floods, the storms, the earthquakes, especially disastrous in Italy. Always and everywhere the grief of the children is and will be the grief of the father, who has replied to the general resort to him first by daily prayer and words of paternal comfort, and, according to his means (helped by much filial and moving generosity), with material help; wherein We prefer to other forms, and gave more readily the more insistently it was sought, the charity of toil, of much toil.

Placed by the Hand of God as head of the whole Church, wheresoever she suffers, battles, and prays, there is Our heart, there is Our solicitude, there is Our prayer, that We may pray, battle, and suffer with her. And this Holy Church of God suffers, praying with indescribable sufferings; and battles, praying in the heat of battle in more than one country.

There is still need of much prayer (this at least) for our brethren and children in Mexico, for the admirable champions who in the name and for the love of Jesus Christ suffer and die in Russia, in Siberia, preparing by their sufferings for the rebirth in Christ of those immense regions with their uncounted populations. Prayer is needed, too, for our brave and valiant missionaries and our beloved missions in China. In many parts of that vast country they have just passed or are still passing through very

hard trials, and not without the glory of real martyrdom. Not that the majority of the population is not good and peaceful; but that a relatively small violent section is carried away by the anti-religious, anti-social propaganda which threatens the whole civilized world.

Placed by the same Divine hand in this episcopal see of the Prince of the Apostles, and Bishop of this Rome which Jesus Christ chose to be the center and head of the whole Catholic Church, it is with constant grief that we have to witness non-Catholic, or rather anti-Catholic, proselytism developing in Italy, and, besides, in Rome itself, an activity ever more vast and intense, sometimes hidden and insidious, sometimes bold and shameless. It conceals the peril, the harm done to souls, by the attractions and manifold advantages offered gratuitously or almost so, and generally takes advantage of the ignorance and simplicity so often associated with misery and want. All this is done in the face of a law which does allow non-Catholics the exercise of their worship, but does not say they are admitted to proselytism, much less to unbridled proselytism against the Catholic religion, the only religion of the State (Lateran Treaty, Art. 1). What can be more offensive to the person of the Supreme Pontiff that such proselytism (*ibid.*, Art. 8), or in greater contrast with the sacred character of the Eternal City, the bishopric of the Sovereign Pontiff, the center of the Catholic world, and the bourne of pilgrimages (Concordat, Art. 1)? The tenor of these laws and solemn conventions is so clear and convincing that, to explain the situation, one must suppose either forgetfulness of them, or ignorance of this lamentable proselytism. For this reason We have felt it necessary to make a clear reminder of the laws and statement of fact. And We nourish the hope that it will not be without good effect, because We cannot doubt otherwise of good dispositions in what involves the welfare of the country, here threatened in its most precious treasure, the Faith of its fathers, and in its most profound and essential unity, religious unity. We like to see a sign and a proof of these good dispositions in a decree which We recently read, recognizing juridical personality with civil rights in Italy, for the organization We recently established for the Preservation of the Faith.

And now for Our wish to you, venerable brethren and

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dear sons, a wish put in Our heart and on Our lips by the sweet and solemn festival which once again we prepare to celebrate: *In terra pax*. "Peace on earth." It is a wish coming from Heaven, first sung by the angels over the cradle of the new-born King of the immortal ages who came to make men at peace with God, men at peace with men, sacrificing Himself for all, recalling all to the universal Divine Fatherhood and the universal human brotherhood, to the concept and practice of brotherly love, to a right appraisal of and detachment from earthly good, to the pursuit, first and foremost, of spiritual riches.

What wish more opportune? What better meets the universal cry: "Peace, peace"? For this reason Our wish is offered not only to you but to the whole world. To the whole world, because Jesus came to save all, but We offer it in particular to all the beloved children of the great Catholic family, the Church which Jesus came to establish. We speak of the peace brought by Christ, of the peace of Christ, and where will one be with Christ, and of Christ, if not in and with the Catholic Church? *Ubi Ecclesia, ibi Christus*. For this cause Catholics are called not merely to enjoy—richly, fully—the peace of Christ, but to confirm and spread Christ's Kingdom, to confirm and spread His peace. All this they are to do by means of the manifold apostolate of good words, of beneficial works, and of prayer, a means so easy for every one, and so potent, almost omnipotent, with God. The glory and duty of this apostolate of peace belongs chiefly to Us and to all who are called to be ministers of the God of peace. But there is also a vast and magnificent field for all the Catholic laity, whom We do not cease to invite and call to take part in the hierarchical apostolate. To the Catholics of the whole world, and especially to those who study and work and pray in Catholic Action, We today repeat with warmth Our invitation and Our call. United all in and for the peace of Christ, in a full consent of thought and feeling, of desires and prayers, of works and words—words spoken, words written, words printed—they will create a warm and wholesome atmosphere of true peace which will envelop the entire world.

But it must be the "peace of Christ," not merely a confused, sentimental, and indiscriminate pacifism; because that alone is true peace which comes from God, and has

the indispensable and essential character of true peace and its precious fruit.

The Church, incomparable mistress, only a few days ago, made us re-read, in the august Divine Sacrifice, the beautiful and profound words of the Apostle of the Gentiles: "The peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord" (Phil. iv, 7).

True peace, then, the peace of Christ, passes above our sense, and it would be a grave error to believe that true, durable peace can reign among men and peoples so long as they turn their first, chief and most ardent efforts to the search after sensible, material, and earthly things. For these goods, because they are limited, hardly afford enough for all, even if no one (a condition difficult to verify) takes a lion's share; and, necessarily, the greater the number of participants, the less there is for each. Hence, from these goods almost inevitably arise cupidity, envy, discord, and disagreement. Just the opposite happens with spiritual riches—truth, goodness, virtue—the more widely they are distributed, the more they abound and fructify to the advantage of each and all.

Another error, of which the words of the Apostle, Divinely inspired, would warn us, is to believe that true external peace can exist among men and nations where there is no internal peace, where the spirit of peace does not possess the mind and heart, that is, the whole soul; the mind, to recognize and respect the claims of justice, the heart, because charity must be blended with, and even prevail over, justice. If peace, according to the prophet, must be the work and fruit of justice (Isaias xxxii, 17), it belongs more to charity than to justice, as St. Thomas clearly taught (IIa IIae, q. 23, a. 3 ad 3), quite in accord with the nature of things.

It is difficult, indeed, for internal peace to reign and endure in the minds and hearts of citizens and social classes if strong motives of opposition arise and are maintained between citizens and classes through an unequal distribution or allotment of advantages and burdens, of rights and duties, in the contributions of capital, direction, labor, and the participation in their fruits, which can only be produced by friendly cooperation.

More difficult, not to say impossible, is it for peace to

endure between States and peoples, if in place of true and genuine love of country there reigns—or rages—a hard and egotistical nationalism; that is to say, if envy and hatred supplant mutual desire for good; distrust and suspicion replace fraternal confidence; strife and conflict take the place of concord and cooperation; and ambition for primacy and predominance excludes respect and protection of the rights of all, be they even the smallest and weakest.

It is absolutely impossible, then, for peoples to possess and enjoy that tranquility of order and liberty which is the essential of peace, as long as they are threatened at home or abroad with menaces and dangers, not met by ready and sufficient measures for defense. Certainly menace and peril are inseparable from the anti-social and anti-religious propaganda already referred to, but it is not by material means alone that this can be repelled and vanquished.

As to the threats of a new war, while the nations even yet feel so keenly the scourge of the last dread war, We cannot and will not believe in their reality, for We cannot believe that any civilized State could will such a frightfully homicidal and surely suicidal policy. Did We even suspect the existence of such a State, We should turn to God with the inspired prayer of the royal Prophet who knew both war and victory: *Dissipa gentes quae bella volunt* (Scatter thou the nations that delight in wars. Ps. lxxvii, 31), and that daily and universal prayer of the Church, *Dona nobis pacem*.

But now comes the gift, after the wish of peace, of true peace, intimate, tranquil, secure. We must say at once that We hoped and desired to be able to give today Our gift itself, to you, dearly loved sons and venerable brethren, and to the whole Catholic world; but instead We must be content merely to announce it. But it will be ready in a few days, and it will and must bear the date of this year, 1930. "Bear the date," We say, for We refer to an Encyclical of which, so far, no one knows anything. . . . As you see, We make a confidential anticipation as of father to sons, to sons very near and dear, from whom, when they came to visit him, he could keep the secret no longer. affecting, more than any other, the family, the State, the

It will be an Encyclical on a subject of great moment, entire human race. It is a subject always timely, and to-

day presents aspects most lamentable and preoccupying; so preoccupying as in conscience to make Our intervention not only necessary and opportune, but also urgent. The Encyclical treats of "Christian marriage in view of the conditions, needs, and present disorders of the family and society."

It is clear, and will be clearer still after reading it, that a work so serious and important necessarily demanded long meditation and long preparation, and was already well under way in Our mind before a royal marriage came to make it more opportune and more necessary, even had the general condition of the world not already done so.

More opportune, because God in His secret counsels has willed to make Us the guardian, interpreter, teacher of doctrine and the laws, Divine and ecclesiastical, so that We are debtors to all, rich and poor, weak and powerful, great and small; and because to this doctrine and these laws belongs all that the Church teaches and ordains concerning matrimony, and precisely of mixed marriages.

We say it is made more necessary, through the grave events to which this wedding itself has given rise. We speak thus because, in relation to this important event (important in itself, and its possible consequences both public and private), wherein We weighed before God all the grave responsibility that rested upon Us, We had not and could not have difficulties other than those inherent in the matter and the persons, difficulties which fully justify the attitude of the Catholic Church in her constant opposition to mixed marriages and her intransigence about the conditions and guarantees prescribed by the Sacred Canons, without which, even for grave motives, the offense against God and the peril to souls would render impossible every permission and concession.

Of these conditions and guarantees We treated, not with political personages of the countries concerned, nor with any Government; but with the royal contracting parties themselves, who gave formal, written pledges, mentioning the Canons pertinent thereto, all expressed in terms to inspire full and absolute confidence (already due, of course, to the quality of their august persons) that they fully understood and measured the bearing of the pledges they took, and with perfect loyalty, as becomes Sovereigns, assumed the obligations of fulfilling them.



But there arose a veritable cloud of false news reports about this historical event, about the guarantees asked and given, about the pledges made, about the celebration of the sacred rite; detailing imaginary negotiations and absurd transactions; comments, some confused and uncertain, some contrary to the truth of the facts and their moral and religious significance. These reports came not only from private persons and from unofficial quarters, but above all from the solemn confessional celebration, studiously prepared so as to convey to the general public all the appearance of renewing, or at least completing, a marriage which was already a fully accomplished fact. This with manifest offense to God, dishonored in a Sacrament instituted and specially honored by Him. It resulted in deceiving many and leading them into unavoidable error, and gave real scandal, none the less culpable because a scandal to those whose simplicity and ignorance likened them to little ones, those little ones whom Jesus Christ has guarded as His own with terrible denunciations against scandal (Matt. xviii, 6). It is, then, precisely and solely for the honor of God and for the good of souls, as the duty and responsibility of the Apostolic ministry demands, that We have taken the opportunity of this solemn audience to put in clear light the real truth about this matter.

The beloved and faithful children whom We have in Bulgaria, the whole Bulgarian people and their Sovereigns, know the love We bear towards them in Jesus Christ; that love of which, while maintaining the vigor of the law, We have given evident proof; that love which has impelled Us, according to Our ability, to aid them in the disasters which have stricken their country; that love which prompts Us, and will always prompt Us, to pray the omnipotent and merciful God for their fullest true prosperity, both temporal and spiritual.

You have, venerable brethren and dear sons, Our wish. You have Our Christmas gift. It only remains for Us to impart, as with all Our heart we do, the Apostolic Benediction, a benediction great and copious, for each and all of you allied to Us by your welcome presence, and also for all the intentions and persons that each of you cherishes in heart and mind—a benediction which may be the augury of a good and holy Feast, of a good and fruitful new year and of every good.

# The Clergy of Latin America

REV. J. DAINESE, S.J.

*Reprinted from the London Catholic Times*

THOSE who dismiss the clergy of South America in one sweeping condemnation are pleased to ignore the history of the continent and the past records of its clergy. To trace the rise and growth of its civilization would be but to recount the achievements of that Catholic clergy who came hand in hand with the explorers, who in successive generations consolidated and extended the work of the pioneers, and who were so largely concerned in building up the material as well as the spiritual welfare of that vast continent.

With this large and splendid history, however, we are not concerned. Our business is with a later page of it, not so glorious nor so inspiring, but undoubtedly the one which accounts for the origin of the wild things we have been hearing about the South American clergy today.

This later page begins with the end of the eighteenth century and ends with the second half of the nineteenth. It was a period of decadence, a counterpart of the tenth and eleventh centuries in Europe, an age of clerical unworthiness. When people speak of the ignorance and immorality of Latin America, this is really what they refer to, though as a rule they do not know it, for they speak of it as an existing and not a departed condition of things. It is as though they should inveigh against modern youth for its Victorianism, as though a thing necessarily exists today because it existed fifty or sixty years ago.

We are ready to admit that much of what is popularly said of the Latin clergy of today was true some generations ago. There were priests who were ignorant and unworthy. We acknowledge it; we deplore it. We also understand it.

When, in the eighteenth century, Aranda and Pombal expelled the Jesuits from the Spanish and Portuguese dominions, they struck a blow at the Catholic Church in Latin America as well as at its civilization and material progress. It was a serious set-back to education: whole missions were suppressed, the Bishops found themselves deprived of a

strong body of zealous priests. It was at least a disposing cause to the decadence which followed, and which was hastened by a host of contributory circumstances.

The religious disputes in Spain and Portugal between the Government and the Holy See; the confusions of the Napoleonic wars, which upset communication between America and Europe; the inability of the American Bishops to keep in touch with the Holy See during the stormy times of the French Revolution; the exile of Pius VI and Pius VII; the tedious wars of independence, the difficulties and settlements which followed on the formation of the Spanish-speaking Republics and the Brazilian Empire; these and other circumstances could not fail to accentuate the crisis and accelerate the decadence. The single instance of Brazil, the largest of the Latin American countries, and probably the one in which the decadence was most noticeable, will help to make the matter clear.

Pombal, the despotic minister of the weak and incompetent Joseph I, succeeded in subduing to his whims every department of the Government. While in London he was impressed by the complete subjection of the Protestant Church to the State, and he was ambitious of doing the same with the Catholic Church in Portugal. He therefore set about appointing as Bishops servile creatures of his own choice. He expelled the Jesuits, "reformed" the University of Coimbra, dismissed the Papal Nuncio, and for ten years cut off the Portuguese Church from Rome.

Of course this policy had its repercussions in Brazil. A great part of the Brazilian clergy was then trained at Coimbra, where Pombal had appointed as professors of theology priests who were known for their Jansenistic ideas and their anti-Roman spirit. Scores of priests thus came to Brazil, ill-trained and impregnated with so-called liberal, nationalist and anti-Papal notions. Several of these were appointed professors in the chief seminary of the country at Olinda, with the result that priests were turned out falsely instructed and deficient in virtue.

With the very center of clerical training infected, it was only to be expected that the whole clerical life of the country should be unhealthy. Many of the alumni of Olinda were actively engaged in the revolutionary risings at Pernambuco in 1817 and 1824. During those times of trouble, vocations decreased, episcopal vigilance was relaxed because

impracticable; years passed without dioceses being visited by their pastors; parish priests were left to their own devices in distant places, isolated from their Bishops and from the corrective influence of each other. The situation was aggravated by the liberalism of the Emperor Don Pedro II, who was jealous of Rome and anxious to keep the Church in subjection to the State. In view of all these contributory and malevolent influences, how could the state of the clergy be otherwise than pitiful?

But there was a critical turn and a reaction. Separation from Rome had provoked the disorder. Renewed reunion with Rome brought about the improvement. The great renewal began under Pius IX, in 1856, with the opening of a special college in Rome for the training of the Latin American clergy. From that college came the first Latin American Cardinal, Albuquerque Arcoverde, the late Archbishop of Rio de Janeiro; there came too a succession of Bishops, learned professors for the seminaries, as well as zealous priests for the parishes.

The changed statistics witness to the sudden success of this work of renovation. While in 1874 there were only eighty-two dioceses, just fifty years later there were 180. These dioceses are now periodically visited, the clergy have their regular retreats, and are in close contact with their superiors. The stigma that was on the land has disappeared. An indictment of the generality of the clergy is now out of accord with facts, and the charge of ignorance only re-ounds upon the accuser.

There will be, of course, here and there, instances of unfaithful and unworthy priests. You cannot undo a century of evil by a day's good work. But two things must not be forgotten. The priest in Latin America is faced with difficult and strange conditions that are not reproduced in any other country: difficulties due to its vastness and the physical effects of its enervating and unchanging climate. Secondly, unfaithful priests are comparatively rare.

Moreover, it would be wise if those anti-Catholic propagandists who make capital of such instances would remember that those priests whose grievance with their vocation is not any doctrinal matter, but the restraints of chastity, usually pass over to one or other of the Protestant bodies. It is an argument they should use warily. And if it is an argument at all, this generalization from the particular,

would any body of men anywhere in the world survive it?

Finally, the splendid example of heroic fidelity that the Mexican clergy has recently given the world, the keen activity and fruitful zeal of the clergy in Brazil, the stern stand made by the Argentine clergy during the last controversy between the Government and the Holy See, all attest that the clergy of Latin America as a whole are once again worthy of their sacred mission in the Church of Christ.

## Public or Catholic School—Which?

REV. PHILIP H. BURKETT, S.J.

*An address at a public mass meeting in Utica, N. Y., during the annual State Convention of the Central Verein, August 31, 1930*

THE subject on which I am speaking tonight is of great importance. For, as our Supreme Pontiff, Pius XI, says in his Encyclical on "The Christian Education of Youth": "Never, indeed, has there been so much discussion about education as nowadays; never have exponents of new pedagogical theories been so numerous, or so many methods and means devised, proposed or debated, not merely to facilitate education, but to create a new system infallibly efficacious and capable of preparing the present generations for that earthly happiness which they so ardently desire."

"This perfection," he continues, "they seek to acquire by means of education."

It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is "the way, the truth and the life," there can be no ideally perfect education which is not Christian education.

In these few words the Supreme Pontiff and teacher here on earth gives us the fundamental principles of a Christian education.

Let us first examine the meaning of education in general. This will help us to understand the value and the necessity of a Catholic education.

What is education? The word comes from the Latin term *educare*, and remotely from the term *e-duco*, to lead out, develop. What, then, is to be brought out or developed? And whence? To answer these questions it will be necessary to consider a few elements of psychology. Man is a composite being, made up of body and soul. Each of these component parts has powers, capacities, or faculties, as we call them. The body has the internal and the external senses. It has a sensory memory and an imagination. The latter are in the brain but operate with the soul. The soul has intellect and reason; it has a spiritual memory and a will. Now, all these faculties are inborn in man. God put them there. But they are undeveloped, functionally, at least. As they are, we could not use them properly. In a way, they resemble a piece of marble or a block of wood out of which the sculptor has to draw forth a beautiful statue. The sculptor, in our case, is the educator. This is the fundamental idea of education, its main purpose. All the theories of education that we encounter in the history of pedagogy are but *methods* devised to achieve this purpose. So are, in a measure, the subjects studied in the courses of education.

Thus, for example, poetry, art and literature develop the imagination and with it the sense of beauty. Arithmetic, mathematics, logic and philosophy in general, develop the power of accurate reasoning. History opens rich vistas for the imagination, develops the memory, and, when properly studied, becomes a great teacher of mankind. The "three R's" prepare the child to take its place in social life. Without them it would be terribly handicapped.

Hence, education is not the same as learning. A man may be learned and not necessarily educated. If he had a mass of knowledge poured into his mind by some mysterious process, he would not for that reason be educated. To become educated he must pass through the laborious and lengthy process of formation and development of schooling.

But this is not all. Man's intellect is but a part of his being. If education is to be complete, if it is to deserve the name at all, it must develop the whole man. Else education is lopsided. The dictionary defines this word as "hanging on one side" or "full of idiosyncrasies." That is precisely what an education is, which pays attention to the mind and the externals and neglects the will and the heart.

An education then, if it is to ring true, must develop the whole man: the will, the character, the moral and the religious sense must not be overlooked. It must give the child or the adult a correct philosophy of life. What does that mean? It means that a true education must give him the correct *principles* which are to guide him on his journey through life from the dawn of reason to the grave. They must be the lodestar at every step he takes. They must acquaint him with his origin and his destiny: whence he comes as man endowed with powers, ambitions and passions, and whither he is going. They must teach him to discriminate between what is essential in life and all-important, and what is merely useful or even irrelevant and meaningless.

This brings us to the question: Why have we Catholic schools? Cannot the public schools and colleges and universities do all we are asking for?

The answer is clear from what I have said. No! emphatically, no! If the public school could meet our needs, would it not be folly for the Catholic Church and its people in this land to spend far in excess of \$73,000,000 annually on Catholic education? Would it not be the wildest waste?

The public schools may train the intellect satisfactorily—they may teach history, geography, arithmetic, spelling, and the rest satisfactorily—but they do not and they cannot educate the *whole man*, and hence they are not the schools for a Catholic child.

Let me prove my statement. Education in the public school is essentially narrow and incomplete. The chief concern in life, namely, man's soul and its destiny, it considers as of no moment at all in education, as a private affair, as a matter of choice. We might more correctly emphasize the teaching of painting in our schools and entirely omit or consider as unimportant the teaching of writing, reading and arithmetic.

In the Catholic school, on the contrary, the child is confronted on the first day of class with the momentous question: Why are you in life? And upon the answer to this question its whole education is based. How wise! To teach a child from the very outset of its education the principle of adjusting means to a proper end. Then the Catholic school teaches control of self and of all evil or inordinate desires. It teaches the sanctity and the sacramental character of marriage as against the trial or divorce system of

our day. It teaches a deep sense of duty to God and to conscience as against false freedom and religious indifference. It teaches love of neighbor because he is a child of God. It teaches religious tolerance where the unbending truth of revealed religion is not involved. The Catholic school inculcates appreciation of faith, prayer, and the Ten Commandments of God. All this is a mighty force in the education of will and character.

The Catholic child hears this doctrine week after week. It must necessarily enter into every fiber of its being. It is living in a Catholic atmosphere. It is breathing in Catholic influence all the day. No wonder Voltaire once said: "Give me the schools and I care not who makes the laws."

The public-school child gets nothing but diluted doses of ethics—or something like it—at great intervals. It is taught respect for the *civil* law, but it knows very little about God and His ten great Laws which keep society firmly knit together. Yet God is the greatest of all subjects. Much may be learned about Him. God is the most useful of all subjects, for "in God we live and move and have our being." You cannot get along without this subject and no one is actually getting along without it. And yet the public school ignores this subject altogether. It studies creatures and wants to know all about them, but it totally disregards their Maker. It soars away to the heavens, millions of miles, to get a peep at the wondrous bodies there. But it stops short of God who lives above them. It refuses to admit to its classrooms Jesus Christ, the Saviour of the world, the greatest Teacher the world has ever known.

Religion, according to public-school teaching, is merely a creed, or something to believe. Yet every Catholic child knows that religion is life itself, for the greatest of all teachers tells us, "This is eternal life that they may know thee, the only true God and Jesus Christ whom thou hast sent."

But we are told: "The Catholic school is foreign and un-American. The public school is American." Call anything "un-American" and you win every time. But what are the facts in our case?

In a lecture delivered at the educational convention in New Orleans last June, the Rev. Paul Blakely, S.J., a noted educator, had this to say on the question:



The schools of all the American Colonies were institutions in which religion found an honored place. . . . Not a man who signed the Declaration of Independence, or who sat in Philadelphia in 1787, to draw up a Constitution for the new Republic, had been trained in a school from which the teaching of religion and of morality was excluded. The schools of our American forefathers were, essentially, religious schools.

And they continued to be, for more than fifty years, schools of religion and morality.

Have we outlived the principles of the Founders of the Republic? Let us have the proof.

We find traces of our parochial school system in Colonial days. Later, the Councils of Baltimore,—Plenary Councils and American Councils, mind you, knowing American conditions fully—repeat the necessity of parish schools and make them mandatory on all Bishops, priests and Faithful.

For example, the Third Plenary Council, held in 1884, gives particular attention to Catholic education and stresses the “supreme importance” of the parish school. It says:

We are taught by the most convincing testimony both of the friends and adversaries of the Faith that the number of those who have fallen away from the Church, chiefly because they were trained in purely secular schools, is so immense that they afford most abundant cause for grief to us and joy to our enemies.

Therefore, we not only exhort Catholic parents with paternal affection, but we command them with all the authority in our power, to procure an education truly Christian and Catholic in its entirety for their children, given them by God, reborn to Christ in Baptism and destined for Heaven; and further, to defend and secure them from the dangers of secular education throughout the whole time of infancy and childhood; and accordingly, to send them to the parish or other truly Catholic schools, unless indeed, the Bishop of the diocese judge that in a particular case other provision may be permitted. . . .

After full consideration of these matters, we conclude and decree . . . that all Catholic parents are bound to send their children to the parish school, unless it is evident that a sufficient training in religion is given either in their homes, or in other Catholic schools; or when because of a sufficient reason, approved by the Bishop, they are allowed to send them with all due precautions and safeguards, to other schools. What constitutes a Catholic school is left to the decision of the Bishop.

Canon 1374 of the present Code of Canon Law reads: “Catholic children must not attend non-Catholic, neutral or mixed schools; that is, such as are also open to non-Catholics. It is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what

circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils." Listen to the words of the Holy Father's Encyclical on this phase of the subject:

The so-called "neutral" or "lay" school, from which religion is excluded, is contrary to the fundamental principles of education. Such a school moreover cannot exist in practice; it is bound to become irreligious. There is no need to repeat what Our predecessors have declared on this point, especially Pius IX and Leo XIII, at times when laicism was beginning in a special manner to infest the public school. We renew and confirm their declarations, as well as the Sacred Canons in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under determined circumstances of place and time, and with special precautions. Neither can Catholics admit that other type of mixed school (least of all the so-called *école unique*, obligatory on all), in which the students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers.

For the mere fact that a school gives some religious instruction (often extremely stinted) does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well.

Then the Pope goes on to say that it is quite in accord with distributive justice for the State to give financial support to the several schools, so that parents may educate their children according to the dictates of conscience.

No Catholic Sunday school can ever be a substitute for the day school nor can one or other catechism class a week be a substitute for religious teaching given at the Catholic school. For it is only a Catholic education which makes religion penetrate the whole life of the Catholic. Secular education begets indifferentists. The Father of our country said long ago: "Reason and experience forbid us to expect that natural morality can prevail in exclusion of religious principles." Mixed marriages, a source of great leakage from the Church, sprout and grow more profusely in public schools.

Are parents, then, obliged to send their children to a Catholic school? From what I have said, the answer is, I believe, quite obvious. It is not a question of coaxing or of persuading, but a question of obedience. Rome has spoken; it is our duty to obey. And thank God our truly Catholic people do obey. They make great sacrifices to obey. Between 1903 and 1928 the pupils in the parish schools have more than doubled; in the high schools they have increased nine-fold and in the colleges four-fold.

Do the Catholic authorities condemn the public schools? The answer is again obvious. Catholic authorities do condemn the public schools *for Catholic children*. I have given the reasons. "Every Catholic child in a Catholic school" must be our slogan. It is the command of the Church. As to public schools for non-Catholic children—well, are we not building and supporting them by huge Catholic taxation? Why then find fault with us? We are even diminishing the tax-rate for our non-Catholic brethren by building and supporting our own schools. Why then find fault with us? We shall even approve heartily of the public schools if they properly educate our millions of non-Catholic children. But we cannot consistently approve of a godless school.

The public schools, some objector may tell me, are better than the parish schools. They have better teachers, impart more culture, have better buildings, they are better equipped, have better light and hygiene. What more do you want? The answer to this objection is easy. If my objector means to say that there are *some* public schools which are better than *some* Catholic schools, I must let him have his way. That is true; but it is equally true that there are some or many Catholic schools that are better than some or many public schools. I do not know all schools, neither does my objecting friend. But if he means to say that, *as a rule*, public schools are better than Catholic schools, that, as a rule, they give a better education, have better teachers, give more culture, then my friend is manifestly in error. The record of the parish schools in this State has been for many years a most enviable one. The representatives of the Regents of the State (New York) have given unstinted praise to the work of the parish schools for many years. Our teaching Sisterhoods and Brotherhoods are being well trained for their life's work. They give their whole energy to it. And after all has been said in favor of the public

school in building, light, hygiene, etc., it remains true that these are not education itself. Still, every effort is being made by our Bishops and pastors and heads of schools to put them on a par with the best in material conditions.

My friends, the Catholic school is the *prop of our holy religion*. On its foundations are builded the safety not only of the Church but of the country as well.

The Catholic Church is our mother. Her schools are her jewels. Do we love our mother? Love demands that we defend her schools.

If there ever was need of Catholic trained men and women, that need exists today. Not long ago our Supreme Pontiff issued the call for "Catholic Lay Action." He urged the laity to be apostles. "You are a chosen generation," St. Peter wrote to the early Christian laity, "A kingly priesthood, a holy nation, a purchased people." You are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted?

Infidelity is rife, vice rampant, brazen immorality stalks the highways. They snap their fingers at the Ten Laws of the Supreme Lawmaker; they sneer at the Natural Law; they trample the marriage contract under foot; they have long since cast conscience's dictates to the winds, and now would drag the Almighty Himself from His rightful throne.

There is, then, a crying need for "Catholic Lay Action." We need leaders, men and women, Catholic to the core. Where shall we look for them? Where may we presume to find them? Look for them among the Catholic graduates of our parish schools, high schools, colleges and universities; for they have been trained in Catholic principles of faith and morals. Look for them among the loyal and militant members of your own Central Verein.

You will meet with opposition, my friends. You will be called obscurantists, unpatriotic, disloyal to your country by the ignorant, who do not know that the Catholic school is the nursery of Faith and citizenship alike. Fear not; be not alarmed. These slanders are not new. They are as old as the Church itself. The early Christians heard them. They are but noxious vapors to be dispelled by the force of example and action. The Church will never change her attitude on the school question. She cannot. She will go on serenely. The furious billows of bigotry may dash against the Rock of Ages but they will recoil in harmless spray.